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THE  
**Jewish Expositor,**  
AND  
FRIEND OF ISRAEL.

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OCTOBER, 1817.

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REMARKS ON THE VISION CONTAINED IN THE FIRST AND SECOND CHAPTERS OF ZECHARIAH.

*To the Editors of the Jewish Expositor.*

Gentlemen,

IN those prophecies of the Old Testament which relate to the kingdom of the Messiah, we often find that the events of distant ages are blended together in the same passages; the first advent is made a type or emblem of the second coming of the Lord Messiah, and the circumstances of his personal ministry upon earth, are immediately connected with the glorious restoration of his people Israel in the last ages. A memorable example of this mode of divine prediction, is to be met with in the lxist chapter of Isaiah, the first three verses of which evidently relate to those works of mercy, which were to distinguish the appearance of the Lord Messiah in his state of humiliation, while in the fourth

verse, the prophet passes on in an abrupt and sudden manner, to the future restoration, "*And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations; and strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and vinedressers. But ye shall be named the priests of the Lord: men shall call you the ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.*"

Thus also in denouncing the destruction of the ancient enemies of the Church of God, the Holy Ghost oftentimes inspired his servants the prophets, to utter predictions which had only an inchoate fulfilment in the judgments inflicted on those nations, which were the immediate objects of their denunciations, but shall have a more full and complete accomplishment,



in the calamities which are to overwhelm the enemies of the church in the last ages. In the xiii<sup>th</sup> chapter of Isaiah may be seen an example of this double sense of prophecy; for while this passage unquestionably related in the first instance to the desolation of ancient Babylon, it is no less certain that it looks forward also to the destruction of the mystical Babylon, or Rome antichristian. This double sense of the passage last mentioned, is held by some of the ablest commentators, as Mr. Lowth, Dr. Gill, and Mr. Faber; and a reference to the chapters which precede and follow it, will leave no doubt in the mind of any person conversant with the style of the prophetic books, that the opinion advanced by these writers is accurate.

The foregoing observations are intended to be introductory to the consideration of a very remarkable vision, recorded in the two first chapters of the prophecy of Zechariah, on which I design to offer some remarks.

The prophecy alluded to, begins in the 7<sup>th</sup> verse of the first chapter, and was promulgated among the returned Jews, to encourage them to proceed in the work of the temple, which they had recommenced in obedience to the word of the Lord, spoken a few months before, by the mouth of the prophet Haggai, as we are informed in the book which bears his name, i. 12. *Then Zerubbabel the son of Shealtiel, and*

*Joshua the son of Josedech the high priest, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of Haggai the prophet, as the Lord their God had sent him, and the people did fear before the Lord. Then spake Haggai the Lord's messenger, in the Lord's message unto the people, saying, I am with you, saith the Lord. And the Lord stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the Lord of hosts their God."*

In its primary meaning, the prophecy of Zechariah on which we are about to treat, relates to the restoration from Babylon, which had already been begun, but was not yet accomplished. But it is only in a subordinate sense that it is applicable to this event, or to speak perhaps with greater accuracy, the restoration from Babylon is used, in the vision now under consideration, as a type or shadow of the final restoration of Israel in the last ages. The language therefore is of that mixed nature, as to apply partly to the type, but mainly to the antitype.

The vision was seen by the prophet on the 24<sup>th</sup> of the month Sebat, in the second year of Darius Hystaspis, ch. i. 8.

*"I saw by night, and behold, a man riding upon a red*

horse, and he stood among the myrtle-trees that were in the bottom." There can be no doubt with respect to this personage on the red horse, he is manifestly the Lord Messiah himself, appearing in the character of captain of the Lord's hosts, in which he formerly revealed himself to his servant Joshua, (see Joshua v. 13. 14.) He rides on a red horse probably with a reference to those bloody wars, by which the kingdom of ancient Babylon was overthrown, to make way for the restoration of the Jewish state after the captivity, and also to those more awful scenes of blood, which shall precede the second advent and final restoration.—*And he stood among the myrtle trees that were in the bottom.* By the myrtle trees we are certainly to understand his true spiritual church among the Jews at that period, and in the ultimate sense his church universal in the last ages, immediately before the redemption of his people Israel from their present captivity. Myrtle-trees are, on account of their beauty, used to typify the righteous, who are adorned with the beauties of holiness. The myrtle-trees where the Lord Messiah stood, were in the bottom, or in a low place; and perhaps this may signify that deep personal humility, which is the most conspicuous feature of the character of the saints, or it may indicate the low condition of the Jewish nation before their first and second restorations.

*And behind him were red horses, speckled and white, Then said I, O my Lord, what are these? And the angel that talked with me said unto me, I will show thee what these be. And the man that stood among the myrtle-trees answered and said, These are they whom the Lord hath sent to walk to and fro through the earth.*

By these horses and their riders we are probably to understand the instruments whom God employs in the execution of his purposes in the world. The red horses may denote the ministers of his vengeance and wrath, the speckled horses perhaps signify the ministers of his general providence in all its varied aspects, the white horses may describe the ministers of mercy.

*And they answered the angel of the Lord that stood among the myrtle-trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still and is at rest."*

In the beginning of the reign of Darius Hystaspis, the whole Persian empire, the scene of the vision, enjoyed a profound peace, and this state of tranquillity is here reported to the Lord Messiah, by the ministers of his will. Such is the literal meaning of the passage. But it has also, like the whole vision, a more remote or ultimate fulfilment, and it probably looks forward to a period of universal peace, which shall immediately precede the second restoration of Israel, from their captivity

by the Romans. According to this view of the clause, it may correspond in its ultimate sense with that passage of the Apocalypse, where four angels are seen holding the four winds of the earth, for the sealing of the servants of God in their foreheads, in the midst of the awful convulsions of the sixth seal.

*Then the angel of the Lord answered and said, O Lord of hosts, how long will thou not have mercy on Jerusalem, and on the cities of Judah, against which thou hast had indignation these threescore and ten years. And the Lord answered the angel that talked with me with good words and comfortable words.*

The seventy years here mentioned by the angel, are the years of the captivity in Babylon, from the ninth year of Zedekiah, when Nebuchadnezzar besieged Jerusalem, A.C. 590, to the second year of Darius Hystaspis, A. C. 520. But this number has also a mystical signification, and probably represents the whole period of the captivities and dispersions of Judah, until the final redemption of the nation.

*"So the angel that communed with me, said unto me, Cry thou, saying, Thus saith the Lord of hosts; I am jealous for Jerusalem, and for Zion, with a great jealousy. And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction. Therefore thus saith the Lord; I am returned to*

*Jerusalem with mercies: my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem. Cry yet, saying, Thus saith the Lord of hosts; My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem.*

This passage, like all that precedes it, has a primary reference to the restoration from Babylon: but it looks forward for its ultimate and glorious accomplishment in the re-establishment of Judah and Israel in the divine favour, after their present long continued captivity: and if any doubt remain on this point, the next clause of the prophecy will remove it, and show that it is only in an inchoate sense, that the vision is applicable to the redemption from ancient Babylon.

*"Then I lifted up mine eyes, and saw, and behold four horns. And I said unto the angel that talked with me, What be these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem. And the Lord shewed me four carpenters. Then said I, What came these to do? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it."*

Under the emblem of four horns, the prophet here sees



the four Gentile monarchies of Babylon, Persia, Macedon, and Rome, which were successively to have rule over the people of God, until their final restoration; and he is carried forward in the spirit of prophecy, to that period, when the stone cut out of the mountain without hands, shall smite the image upon his feet of iron and clay, and break them in pieces. *"Then was the iron, the clay, the brass, the silver and the gold, broken in pieces together, and became like the chaff of the summer thrashing floors, and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."\**

Thesame glorious events are, in the vision of Zechariah, pourtrayed under the image of four carpenters, who come to cast out the four horns, or to destroy the whole fabric of the Gentile monarchies, preparatory to the establishment of the glorious kingdom of Christ. This scene of the four carpenters belongs to the same period as the seven apocalyptic vials, and it demonstrates the view which is here taken of this vision, as appertaining to the last ages, to be true,—since the excision of the four monarchies can only belong to the concluding scene of divine prophecy.

*"I lifted up mine eyes again, and looked, and behold a man*

*with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, and to see what is the breadth thereof, and what is the length thereof. And behold the angel that talked with me went forth, and another angel went out to meet him, And said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls, for the multitude of men and cattle therein: For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her."*

It is manifest, that nothing occurred during the interval which elapsed between the restoration of the Jews from the captivity in Babylon, and the destruction of Jerusalem by the Romans, which in any degree corresponds with the description here given. The language is too magnificent to be applied to the state of Jerusalem in that period, and the clause will only receive its accomplishment at the era of the future restoration, when the whole nation of the Jews, and likewise the ten tribes, shall be brought back to their own land, and the Lord shall in a literal sense be a wall of fire round about Jerusalem, and the glory in the midst of her. *"Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion and in Jerusalem, and before his ancients gloriously."\** *"In*

\* Dan. ii. 35.

\* Isaiah xxiv. 23.

*that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in."*\*

In the next clause of the prophecy, a call is given to the people of the Lord to flee from the lands of their captivity.

*Ho, ho, flee from the land of the north, saith the Lord, for I have spread you abroad as the four winds of the heaven, saith the Lord. Deliver thyself, O Zion, that dwellest with the daughter of Babylon. For thus saith the Lord of hosts, after the glory hath he sent me unto the nations which spoiled you: for he that toucheth you, toucheth the apple of his eye. For behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the Lord of hosts hath sent me."*

Under the figure of an exhortation to flee from the land of the north, and a call to Zion to deliver herself from Babylon, is here concealed a prophetic command to the Jews in the last ages, to come out of the lands of their dispersions. He who calls them, is Jehovah of hosts; and he declares himself to be sent by Jehovah of hosts. The speaker is therefore the almighty Word of Jehovah, or the Lord Messiah; and in

the last clause there is an evident allusion to the past unbelief and spiritual darkness of his ancient people, inasmuch as the words, *ye shall know that Jehovah of hosts hath sent me*, manifestly imply that heretofore his people had remained ignorant of this interesting and important truth. In the 9th verse are also denounced the awful judgments that shall overtake the nations which have afflicted his people, alluding to the destruction which awaits the antichristian states, at the close of the apocalyptic vials in the great day of the Lord.

*"Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again."*

The whole of this description refers to the period of the second restoration, and it predicts the blessed consequences of the establishment of the reign of the Messiah, among his ancient people.—*Many nations shall in that day be joined to the Lord.* This is that final and glorious influx of the Gentiles into the church whereof the events of the apostolic age were but an earnest and foretaste, the conversion of the

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\* Isaiah xxvi. 1, 2.

Gentiles in that period, having been as disproportionate in magnitude to the scene here disclosed to view, as was the basket of first fruits brought by the pious Israelites to set before the Lord in obedience to the commandment, (Deut. xxvi. 1—10;) to the exuberant harvest which was gathered into his barns.—*And I will dwell in the midst of thee.* There is here a manifest allusion to the return of the divine Shekinah, which filled with its glory the holy of holies of the tabernacle and temple of Solomon, but was wanting in the second temple. The reign of Solomon and his temple, were faint shadows of the future reign of the Messiah, in which the Shekinah shall again glorify the holy city, the new Jerusalem, by the personal presence of the Lord Messiah; for it is written in the Revelation, that the city “*had no need of the sun, neither of the moon to shine in it, for the glory of the Lord did lighten it, and the Lamb is the light thereof.*”\*

The vision closes with the following words, “*Be silent, O all flesh, before the Lord, for he is raised up out of his holy habitation.*” There is here an allusion to the judgments, by which the Lord shall usher in the period of the second restoration, which are fully described in various parts of the prophetical writings, the effects whereof shall be, *that*

*the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day: for the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low.\**

Having thus endeavoured to give a short view of the general meaning of the above vision of Zechariah, it may be proper for me to vindicate the principle of interpretation, whereby a double accomplishment has been assigned to it, *first*, in the restoration from Babylon, and *secondly*, in the yet future and general redemption of Judah and Israel from their present captivity. But instead of entering upon any arguments, to prove the legitimacy of this mode of interpretation, I shall content myself with referring the reader to the 17th sermon of Bishop Horsley, in the second volume of his sermons, wherein there will be found an able illustration of this double or germinant accomplishment of sacred prophecy. I deem it proper however to add, that I agree with the learned Mr. Faber in thinking that it is only the *unchronological prophecies* to which this double accomplishment is attributable, while in the interpreting the *chronological predictions* of Daniel and St. John, the opposite principle of assigning to each vision, a definite accomplish-

\* Rev. xxi. 23.

• Isaiah ii. 11, 12.



ment in a *single* event, or series of events, must be scrupulously adhered to.

It now only remains, that we should make a practical application of the foregoing sublime and interesting vision to our own circumstances. We ought indeed never to lose sight of the practical influence of the divine word of prophecy, which was edited by the Holy Ghost, not to gratify an idle curiosity, or to puff us up with a vain conceit of our spiritual wisdom, but that it might be a light shining upon our paths, to guide us in accomplishing the work of our own generation, or those peculiar duties to which the providence of God, interpreted by his prophetic word, does evidently call his own children in every distinct period of the world. It was thus, that holy Daniel was taught by the diligent study of the prophecies of Jeremiah, that God would accomplish seventy years in the desolations of Jerusalem, and he without delay set his face towards the Lord his God, "by prayer and supplications, with fasting, and sackcloth, and ashes,"\* "for the holy mountain of his God."† In this illustrious man's conduct, we see a conspicuous example of the legitimate use of the "sure word of prophecy." Happy are we if, like him, we be enlightened by the same divine Spirit who dictated the words of the prophets, to read in the word of the Lord what are the

peculiar duties to which we are called, upon whom "*are come the ends of the world.*"\*

Unless I be greatly mistaken, the vision of Zechariah to which the attention of your readers has been called in the foregoing remarks, has a direct reference to the period in which we live. All the later interpreters of prophecy, whatever be their differences of opinion in other respects, seem to be unanimous in thinking that we live in the time of the seventh apocalyptic trumpet and seven vials, and consequently at the very period, when Zechariah in the spirit of prophecy, was carried forward to see the four carpenters who came to cast out the four Gentile horns, preparatory to the final redemption of Judah and Israel. In the midst however of the awful scenes of judgment, which have in our days astonished and appalled the world, we at length hail the return of peace. The attendant ministering spirits have perhaps again, as in the days of Zechariah, "*answered the angel of the Lord that stood among the myrtle trees, and said, We have walked to and fro through the earth, and behold, all the earth sitteth still and is at rest.*" And perhaps even now, the Lord is saying, "*I am jealous for Jerusalem, and for Zion with a great jealousy. And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they*

\* Dan. ix. 1, 2.

† Ib. 20.

\* 1 Cor. x. 11.



*helped forward the affliction. Therefore thus saith the Lord; I am returned to Jerusalem with mercies: my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem."*

Already the swift messengers from the land, shadowing with wings, are going forth unto a people wonderful from their beginning hitherto, a nation expecting and trampled under foot, whose land rivers have spoiled.\* In short, the signs of the times, all concur to show that the salvation of Israel is at the very door, and shall no longer tarry.

From the consideration of this vision of Zechariah, let us gather new motives for persevering and unwearied exertion, in behalf of the ancient people of God. Let our faith become more stedfast in the unchangeable promise of the Lord, that *he will arise and have mercy on Zion, for the time to favour her, yea, the set time is come; for his servants take pleasure in her stones, and favour the dust thereof.* There cannot be a rational ground of doubt, that this promise has an express relation to the present eventful period, wherein we see the church of God awakening from the sleep of ages, clothing herself with her beautiful garments, and putting on all her strength for the salvation of a lost world. Assuredly if our

faith in the promises of God be as a grain of mustard seed, even the mountain of Jewish infidelity shall remove at our word, and be turned into a plain before us.

Let the consideration of this vision of Zechariah lead us, in the second place, to abound more and more in prayer and supplication for the lost sheep of the house of Israel. It was in this way that Daniel was stimulated, by the study of the prophecies of Jeremiah, to pour out the ardent desires of his heart in prayer and supplications for the salvation of his people. As the spiritual children of Abraham we are identified with his family, and it becomes us therefore to consider the following words of the prophet Ezekiel as addressed to ourselves. "*Thus saith the Lord God; I will yet for this be inquired of by the house of Israel to do it for them; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts, so shall the waste cities be filled with flocks of men, and they shall know that I am the Lord.*"\*

Finally, let our liberality in this blessed cause flow in a continually increasing stream. Let us remember the case of Cornelius. It was said to him in vision by an angel of God, *Thy prayers AND THINE ALMS are come up for a memorial before God.* Let our pecuniary aid to the cause of God,

\* See Bishop Horsley's Translation and notes on xviii<sup>th</sup> of Isaiah.

\* Ezek. xxxvi. 37, 38.

be commensurate to the extent of our means. Let us enlarge our hearts and open our hands, and God will bless us by giving us *of the dew of heaven and of the fatness of the earth, and plenty of corn and wine,\** in the best sense of these blessings, pouring out his Spirit upon us more abundantly, and causing us to be satisfied as with marrow and with fatness from the provisions of his house.†

I am, Sir,  
Your most obedient servant,  
C. W.

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LETTER FROM "ONE OF THE  
SECOND TRIBE."

To the Editors of the *Jewish Expositor*.

No. IX.

Gentlemen,

LIVING in your country, I am no stranger to the times and seasons, which, as some think, the superstition (but, as I am inclined to think, the wisdom and piety) of your church has appointed for the commemoration of those events, which are of prime importance in the Christian religion. Indeed I conceive that the Christian church has adopted that plan in order the more distinctly to resemble ours. I am not aware that your scriptures have enjoined any memorial, except that of the Lord's supper in remembrance of his death. Nevertheless those days which

you call Christmas-day, Good-Friday, Easter-day, and Whit-Sunday, I consider to have been very wisely appointed, as means of keeping up more strongly in your minds the mercies, which, on those days, you commemorate. Yet I have often observed, and observed with pain too, that the day which was most solemnly kept amongst us, is treated with the least respect among you; I mean, that day on which "Christ our passover was sacrificed for us."

It is well known, that the great day of annual expiation was the most solemn appointment in the whole of the mosaïc œconomy. Its avowed purpose was to bring men to repentance, and to faith in the atonement which should in due time be offered. And it will be well to keep in mind those ends, whilst I draw your attention to the infinitely important subject to which that day refers.

To have a just view of this subject, we must not rest in the general idea of an atonement for sin, but must enter particularly into the consideration of THE SPECIFIC OBJECTS FOR WHICH THE ATONEMENT WAS MADE.

It was made, first, *for the high priest*. The persons who filled the office of the priesthood, were partakers of the same corrupt nature as was in those for whom they ministered: and being themselves sinners, they needed an atonement for themselves:\* nor could they

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\* Gen. xxvii. 28.

† Psalm cxxxii. 15.

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\* Heb. v. 1—3.

hope to interpose with effect between God and the people, unless they themselves were first brought into a state of reconciliation with God. Hence they were necessitated to "offer first of all for their own sins."

And this is a point which reflects peculiar light on the excellency of the Christian dispensation. That great high priest, the Lord Jesus Christ, was under no such necessity: he had no sin of his own to answer for;\* and hence it is that his atonement becomes effectual for us:† for, if he had needed any atonement for himself, he never could have procured reconciliation for us.‡

Next, the atonement was made *for the people*. "All the people of the congregation (as you will see in the close of the xvth chapter of Leviticus, which upon this occasion should be particularly consulted) were considered as sinners; and for all of them indiscriminately was the atonement offered. None were supposed to be so holy as not to need it, nor any so vile as to be excluded from a participation of its benefits.

But here again we are reminded of the superior excellency of the Christian dispensation: for though amongst us Jews, the atonement was offered for all, it did not suffice for the removal of guilt from all: It took off the dread of punishment for ceremonial defilements; but left the people at large, and

all especially who had been guilty of presumptuous sins, under the dread of a future reckoning at the tribunal of God. "It could not make any man perfect as pertaining to the conscience."\* The very repetition of those sacrifices from year to year shewed, that some farther atonement was necessary.† But, under the gospel, the reconciliation offered to us is perfect: it extends to all persons, and all sins, in all ages, and quarters, of the world. No guilt is left upon the conscience; no dread of future retribution remains, where the atonement of Christ has had its full effect.‡ There is peace with God, even "a peace that passeth all understanding:" He perfects, yea "perfects for ever, all them that are sanctified."§

But the atonement was yet further made for "*the sanctuary itself and the altar.*" Even the house of God, and the altar which sanctified every thing that was put upon it, were rendered unclean by the ministrations of sinful men. The very touch or presence of such guilty creatures communicated a defilement, which could not be purged away but by the blood of atonement. The high priest, even while making atonement for the holy place, contracted pollution, from which he must wash himself, before he could proceed in his

\* 1 Pet. ii. 22.  
2 Cor. v. 21.

+ 1 John iii. 5.  
‡ Heb. vii. 26—28.

\* Heb. ix. 9, 10.  
† Heb. ix. 14.  
‡ Heb. ix. 14, 17,  
21, 22.

‡ Heb. x. 1—4.  
§ Heb. x. 14, 17,



priestly work.\* In like manner, the person who led away the scape-goat into the wilderness, and the person who burnt the sin-offering without the camp, must wash, both their persons and their clothes, before they could be re-admitted into the camp.† What an idea does this give us of the corruption of human nature, when even the most holy actions, performed according to the express appointment of God, were, by a painful necessity, the means and occasions of fresh defilement!

From the atonement required for the sanctuary we learn, that heaven itself, so to speak, is defiled by the admission of sinners into it; and that on that very account it could not be a meet habitation for the deity, if it were not purified by the atoning blood of Christ.‡

A just view of these things will discover to us the connection between the atonement itself, and THE DUTY ESPECIALLY ENJOINED AT THE TIME OF THAT ATONEMENT.

*The people were particularly commanded to "afflict their souls."* This is our duty at all times. As for the penances which men have contrived for the afflicting of the body, they are neither acceptable to God nor beneficial to man: they tend to keep men from true repentance, rather than to lead them to it. Doubtless such a measure of fasting and bodily self denial as shall aid the soul

in its operations, is good: but still it is the soul chiefly that must be afflicted. That is the principal seat of sin, and therefore should be the principal seat of our sorrows: indeed, it is the soul alone that possesses a capacity for real and rational humiliation.

Now, as there is no man who does not in "many things, yea, in every thing, (to a certain degree) offend," there is no man who does not need to afflict his soul, and to humble himself before God on account of his defects.

But, it may be asked, How is this to be done? How can we reach our soul, so as to afflict it? I answer, by meditating deeply on our sins. We should call to mind all the transactions of our former life, and compare them with the holy commands of God. We should, as far as possible, make all our sins pass in review before us: We should consider their number and variety, their constancy and continuance, their magnitude and enormity: We should search out all the aggravating circumstances with which they have been committed, as being done against light and knowledge, against mercies and judgments, against vows and resolutions, and, above all, against redeeming love. We should contemplate our desert and danger on account of them, and our utter loathsomeness in the sight of God. This is the way to bring the soul to a "broken and contrite" state: and this the duty of every living man.

\* Lev. xvi. 24.

† Ib. 26—28.

‡ Heb. ix. 23.



*But this was peculiarly proper on the great day of atonement.* The exercise of godly sorrow would furnish, in a variety of views, a just improvement of all the solemnities of that day.

*It would dispose the person to justify God in requiring such services.* Those who felt no sense of sin would be ready to complain of the ordinances as burdensome and expensive: but those who were truly contrite would be thankful, that God had appointed any means of obtaining reconciliation with him.

*It would also prepare the person for a just reception of God's mercy.* An obdurate heart would reject the promises, just as the trodden path refuses to receive the seed that is cast upon it. The fallow ground must be broken up, before the seed can be sown upon it to good effect.

*It would lead the person to acknowledge with gratitude the unbounded goodness of God.* A person unconscious of any malady, would pour contempt on any prescription that was offered him for the healing of his diseases: but one who felt himself languishing under a fatal, and to all appearance incurable, disorder, would accept with thankfulness any remedy which he knew would restore his health. Thus it is the penitent sinner, and he only, that will value the offers of mercy through the blood of atonement.

*Lastly, it would stimulate*

*him to greater watchfulness and diligence.* Suppose a person pardoned; if he felt not the evil and bitterness of sin, he would be as remiss and careless as ever: but if his heart had been altogether broken with a sense of sin, if he had groaned under it as an intolerable burden, he would be doubly careful lest he should subject himself again to the same distress and danger: and the more assured he was of pardon and acceptance with God, the more desirous he would be to render unto God according to the benefits received from him.

Among the various REFLECTIONS to which this subject will naturally give rise, I will mention only two or three. First, *How vain is the idea of establishing "a righteousness of our own!"* If the most holy actions of the most holy men, done expressly according to the divine appointment, rendered the persons unclean, yea, and the very sanctuary of God, and the altar itself unclean, so that the washing of water and the sprinkling of blood were necessary for their purification, who are we that we should be able so to live as to claim reward on the ground of *merit*? Let us lay aside this vain conceit, which, if not corrected, will infallibly issue in our own destruction. We need one to "bear the iniquity of our holy things,"\* no less than the iniquity of our vilest actions: and

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\* Exod. xxviii. 38.

from first to last, we must receive "eternal life as the free unmerited gift of God through Jesus Christ."\*

Another reflection that forces itself upon us is this, *How transcendent must be the efficacy of our Redeemer's blood!* All these sacrifices, which were repeated from year to year, could never purge the conscience of one single individual; but the blood of Jesus Christ once shed on Calvary, is sufficient to cleanse the whole world. Stupendous thought! Let us endeavour to realize it, and to get the evidence of it in our own souls.

The last of our reflections shall be, *How blessed is the issue of true repentance!* Men imagine, that to afflict the soul is the way to be miserable: but the very reverse of this is true: "to sow in tears is a sure way to reap in joy."† How beautifully was this represented on the day of atonement! It was on *that* day, (every fiftieth year,) that the jubilee was to be proclaimed.‡ What a blessed termination of the day was this! What a balm to every afflicted soul! Think of the joy that pervaded the whole country, when every man was rendered free, and all returned to their lost inheritance.§ Such shall be the happy experience of all who afflict their souls for sin, and rely upon the atoning blood of Christ. "They that go on their way weeping bear-

ing precious seed, shall doubtless come again with rejoicing bringing their sheaves with them.||

This, both in the behalf of Jews and Gentiles is devoutly wished by

ONE OF THE SECOND TRIBE.

#### SIMILARITY OF CUSTOMS OF THE ISRAELITES AND AMERICAN INDIANS.

[Concluded from page 337.]

"12. Eagles of every kind they esteem unclean food; likewise ravens, crows, bats, buzzards, swallows, and every species of owl. They believe that swallowing flies, gnats, and the like, always breeds sickness. To this that divine sarcasm alludes, *swallowing a camel and straining at a gnat.*" Their purifications for their priests, and for having touched a dead body, or other unclean things, are, according to Mr. Adair, quite Levitical. He acknowledges, however, that they have no traces of circumcision; but thinks that they lost this rite in their wanderings, as it ceased during the forty years in the wilderness.

"15. The Israelites had cities of refuge for those who killed a person unawares. According to the same particular divine law of mercy, each of these Indian nations have either a town or house of refuge, which is a sure asylum to protect a man-slayer, or the unfortunate captive, if they can

\* Rom. vi. 23. † Psalm cxxvi. 5.

‡ Lev. xxv. 9. § Ibid. ver. 10.

|| Psalm cxxvi. 6.

once enter into it. In almost every Indian nation there are several peaceable towns, called, old beloved, ancient, holy, or white towns. They seem to have been formerly towns of refuge: for it is not in the memory of their oldest people that ever human blood was shed in them, although they often force persons from thence, and put them to death elsewhere.

“16. Before the Indians go to war, they have many preparatory ceremonies of purification and fasting, like what is recorded of the Israelites.

“21. The surviving brother by the Mosaic law was to raise seed to a deceased brother, who left a widow childless. The Indian custom looks the very same way: yet it is in this as in their law of blood, the eldest brother can redeem.

“23. Although other resemblances of the Indian rites and customs to those of the Hebrews might be pointed out, not to seem tedious, I proceed to the last argument of the origin of the Indian Americans; which shall be from their own traditions, from the accounts of our English writers, and from the testimonies which the Spanish writers have given concerning the primitive inhabitants of Peru and Mexico.

“The Indian tradition says, that their forefathers, in very remote ages, came from a far distant country, where all the people were of one colour, and that in process of time, they moved eastward to their present

settlements. So that what some of our writers have asserted, is not just, who say the Indians affirm that there were originally three different tribes in those countries.” Here Mr. Adair gives a fabulous story. “This story sprung from the innovating superstitious ignorance of the popish priests to the south west of us. Our own Indian tradition is literal, and not allegorical; and ought to be received, because persons who have been long separated from the rest of mankind must know their own traditions the best, and could not be deceived in so material and frequently repeated an event. Though they have been disjoined through different interests time immemorial, yet (the rambling tribes of northern Indians excepted) they aver that they came over the Mississippi from the westward before they arrived at their present settlements. This we see verified, by the western old towns they left behind them, and by the situation of their old beloved towns, or places of refuge, lying about a west course from each different nation. Such places in Judea were chiefly built in the most remote parts of the country; and the Indians deem those only as beloved towns where they first settled. This tradition is corroborated by a current report of the old Chik-kasah Indians to our traders, that about forty years since, (this was written in the year 1775) there came from Mexico some of the old Chikkasah na-



tion in quest of their brethren, as far north as the Aquakpah nation, about 130 miles above the Nachee old towns on the south side of the Mississippi; but through French policy they were either killed or sent back, so as to prevent their opening a brotherly intercourse as they had proposed. And it is worthy of notice that the Muskohgeh cave, out of which one of their politicians persuaded them that their ancestors formerly, ascended to their present terrestrial abode, lies in the Nanne Hamgeh old town inhabited by the Mississippi Nachee Indians, which is one of the most western parts of the old inhabited country.—The old waste towns of the Chikkasah lie to the west and southwest, from whence they have lived since the time we first opened a trade with them; on which course they formerly went to war over the Mississippi, because they knew it best; and had disputes with the natives of those parts when they first came from thence. Wisdom directed them to connive at some injuries on account of their itinerant camp of women and children: for their tradition says it consisted of 10,000 men besides women and children, when they came from the west and passed over the Mississippi. The fine breed of running wood horses which they brought with them were the present Mexican or Spanish barbs. They also aver that their ancestors cut off and despoiled the greatest part of a caravan loaded with gold and silver: but the carriage of

it proved so troublesome to them that they threw it into a river where it could not benefit the enemy.

“Ancient history is quite silent concerning America, which indicates that it has been time immemorial rent asunder from the African Continent; according to Plato’s *Timeus*. The north east parts of Asia were also undiscovered till of late. Many geographers have stretched Asia and America so far as to join them together, and others have divided those two quarters of the globe at a great distance from each other. But the Russians, after several dangerous attempts, have clearly convinced the world, that they are now divided, and yet have a near communication together by a narrow straight, in which several islands are situated, through which there is an easy passage from the north east of Asia to the north west of America by the way of Kamschatka, which probably joined to the north west point of America. By this passage, supposing the main continents were separated, it was very practicable for the inhabitants to go to this extensive new world, and afterwards to have proceeded in quest of suitable climates according to the law of nature, that directs every creature to such climes as are most convenient and agreeable. Such readers as may dissent from my opinion of the Indian American origin and descent, ought to inform us how the natives came here, and by what means they formed



the long chain of rites, customs, &c. so similar to the usage of the Hebrew nation, and in general dissimilar to the usages of the pagan world.

"I presume enough has been said to point out the similarity between the rites and customs of the native American Indians, and those of the Israelites; and that the Indian system is derived from the moral, ceremonial, and judicial laws of the Hebrews, though now but a faint copy of the divine original. Their religious rites, martial customs, dances, and domestic forms of life, seem clearly to evince also that they came to America in early times, before sects sprung up among the Jews; which was soon after their prophets ceased, and before arts and sciences had arrived at any perfection; otherwise, it is likely they would have retained some knowledge of them, at least where they first settled, it being a favourable climate; and consequently they were in a more compact body, than on this northern part of the American continent."

Thus far Mr. Faber quotes Mr. Adair, and adds, "The recent discoveries of Captain Cook respecting the straight which separates Asia and America, are now laid down in every modern map. Dr. Robertson is decidedly of opinion, that all the Americans are of Asiatic extraction, with the sole exception of the Esquimaux. He further observes, that according to the traditions of the Mexi-

cans, their ancestors came from a remote country, situated to the north west of Mexico. The Mexicans point out their various stations, as they advanced from this into the interior provinces; and it is precisely the route which they must have held if they had been emigrants from Asia." History of Amer. Book iv. sect. viii. p. 41—43.

Mr. Faber thus concludes his note: "With regard to the curious work of Mr. Adair, as I have no means of ascertaining its authenticity, I wish to be understood as giving no opinion whatsoever upon it. "Neque confirmare argumentis, neque refellere in animo est: ex ingenio suo quisque demat vel addat fidem."



A SERIES OF PROPHECIES,  
IN WHICH ARE DELINEATED THE  
CHARACTER, OFFICES, AND GLORIES  
OF MESSIAH.  
ADDRESSED TO THE JEWISH NATION.

BY A CONVERTED JEW.

*WHAT think ye of Christ?*  
Matt. xxii. 42.

This question, originally addressed to persons who trusted in themselves that they were righteous, may not improperly be applied to you, who, alas! ignorant as you still continue of God's righteousness, are going about to establish your own righteousness, not submitting yourselves unto that which

is of God. Indeed to put this question to the open and avowed adversaries of Christ, with a view to get their answer upon it, would be equally useless and superfluous; their answer may easily be anticipated from their relentless opposition to him and his religion; and though by different persons it might be given in different words, yet they would all with a melancholy consent and agreement amount to this: *We believe not in him.* But you are now addressed, not so much with the view of hearing what you think of Jesus Christ, as to tell you what you *ought* in truth and justice to your own eternal welfare to think of him. Truth, in every respect, is the most important thing; but truth with respect to the present question, viz. What you ought to think of Christ, transcends all other truths in importance: for this plain reason, that your eternal well-being absolutely depends upon it. Allow me then, my dear brethren, to exhort you to "*search the scriptures;*" for in them ye think ye have eternal life, and they are they which testify of Messiah, which declare his nature, which delineate his character, which describe the manner, the time, and the end of his appearance. The knowledge of Messiah being so universally important to man's salvation, we are not left to form our notions of him at random, each entertaining that opinion of him which is best suited to humour his prejudiced mind, but by the wisdom

and goodness of our God, we are privileged with the unerring standard of his written word, to which we are commanded to resort (Is. viii. 20.) to draw from thence the truth as it is in Messiah. To refuse, therefore, to be instructed by the word of God, is really to thrust the cup of salvation untasted from our lips.

But there is such a thing as self-deception, by which many are led to imagine that they are possessed of a good which indeed they are not. Of this class were the unhappy persons to whom those words, "Search the scriptures," were addressed. They *thought* that they had eternal life in the scriptures, but, alas! they had not. And why? must this their fatal mistake be ascribed to the remissness of their research? No; they were persons who made the study of the scriptures the constant employment of their lives; and certainly the cause lay not in the word of God. The fact is, they looked in the scriptures for life eternal every where, but where alone it can be found, *in the Messiah.* Him, of whom the scriptures testify in every page, they found really in none, or if they found, it was not such a Messiah as the scriptures represent, but as their own fancy painted: a fiction, a nonentity. So fatal are the consequences when men foster some self-conceited preconception, some dear iniquity: having eyes they see not, having ears they hear not, and the things which should have been, which

were intended to be for their peace, are turned into an occasion of falling.

Before I enter upon my present design, let me premise a word of exhortation to you, men of Israel! to whom these pages are addressed with deference and love. You will not turn a deaf ear to the words of one of your brethren to whom your true interest is truly dear. You will not, it is hoped, yield to the deceptive suggestions of weak prejudiced minds, nor resemble those, who by their listless indifference to all-important truth, demonstrate that they have lost, not only the love, but also the sense of it, and are sunk, to say no worse, to a level with the brutes. No, my brethren, I am confident of better things from you, from some of you at least; you will be open to conviction, and so far from wishing that you should implicitly submit your judgments to any thing advanced in the ensuing lines, I would earnestly exhort you to follow that golden rule of an enlightened individual of your own nation: "Prove all things: hold fast that which is good."

As the study of the Talmud and the more modern writings of the Rabbin has long been the sad obstacle which prevented many from searching into the scriptures of truth themselves, it may perhaps not be out of place to give here a few observations concerning this work and its commentaries, which, if you will be candid,

you cannot but acknowledge to be just.

This voluminous work claims the proud title of the *oral law*, or the law delivered by God unto Moses *by mouth*, and handed down in the same manner from Moses to Joshua, from Joshua to the Judges, and so on till Simeon, called the righteous.\* Now, if upon investigation it should appear that this work contains many things contradictory to the word of God (of which, let it be remembered, it pretends to be a comment) it would indeed be sufficient to overthrow its divinity and to prove its title ungrounded and altogether false. But we shall see by the following reflections, that not only some passages, but the whole *tenour* of the work, is repugnant to the scriptures, and equally militates against reason and common sense.

God is called a God of peace, and all that proceeds from him can breathe nothing but peace, union, harmony. Accordingly we find that the Bible, the book which carries the name of God for its author, justifies its lofty pretence by the most unexampled agreement of its various parts, written by different persons and in different ages. Now this book God gave not to mortals that it might afford them matter for strife and contention, (to exertions of this nature there is matter more than enough in the heart of man) but that it

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\* Vide the Preface of Maimonides.



might enlighten their benighted souls, and, like a mirror, shew them their true character and condition by nature on the one hand, and make known unto them a God of infinite holiness and goodness on the other; and both these ends are subordinate to a third, namely, that men might believe and trust in the great promised restorer of mankind, the anointed of God, Messiah. In comparison, or better, in contrast with this description of the word of God, and its peaceful contents, let us now review the tenour of the Talmud. What an image offers itself to our view! We meet on every page with quarrels on the most trifling subjects; each of the combatants (for so the authors of the Talmud may fitly be denominated) blindly insisting upon his assertions, be they ever so absurd, not striving for the truth but for the victory, determined to accommodate scripture to his own adopted notion, though he should be obliged thereby to distort it into a sense (I might say nonsense) the most opposite to the obvious one.

Nor is this all; we read in the accounts of the Talmud of some of those quarrels, that while one of the combatants pretended to have a voice from heaven in confirmation of his opinion, his antagonist had to produce the same weighty argument. The one in proof of his point receives home his goats from the pasture with huge bears on each of their horns, while his opponent de-

monstrates the truth of his proposition by turning the course of a neighbouring torrent back to its fountain.\*

Nor is this all; their debates are full of invectives of the bitterest nature; they rage, they curse, yea kill,† one another in their blind, misguided zeal. And, what is more presumptuous, if possible, than all the rest, God himself is there said to sanction their quarrels, to be pleased with their zeal for his law!

How absurd are their ideas about the nature of God! Truth says that he is a holy God, a *consuming fire* to sinners of every degree and denomination; a *spirit* without the frailty of matter; *light*, and consequently for ever separate from darkness; *love*, and therefore delighting in the salvation of his creatures. But the Talmudists offer another picture of him: according to them he is partial, and therefore unjust; and those words in the psalmist (Ps. l. 21.) are in a peculiar manner applicable to these deluded triflers: "Thou thoughtest that I was altogether such a one as thyself."

Further, if we consider the subjects of their disquisitions, we may well exclaim: "Blind guides! which strain at a gnat and swallow a camel." From a single word, unconnected with the sense and tenour of the context in which it stands, they will squeeze out some inference or other; this inference suggests

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\* See Code Shabbath.

† מעוש בראיה



some new doctrine; this new doctrine implies some new duty, this new duty is accompanied by ten others and so on *ad infinitum*. No wonder that at this rate of proceeding the work increased to such an enormous bulk, and we see the drift of those divine censures, "Their fear towards me is taught by the precepts of men."—"They bind heavy burdens, and grievous to be borne, and lay them on men's shoulders."

This, then, being the tenour of the Talmud (and that it is I refer every candid reader to the work itself,) it amounts to a demonstrative, nay to a *practical* proof, that it is *not* an oral law of God, nor any other law, but the caprice of frail, erring men.

As to your present officiating rabbin, they are not to be blamed but pitied. It would indeed be as unjust to blame them for their perverse expositions on the scriptures, as to find fault with a person because he cannot extract gold out of a piece of lead, or with a blind man because he cannot find his way. But I know not whether those are not blinder than the blind man himself, who have thoughtlessly given up themselves to his implicit guidance.

What confidence, then, can you, my brethren, place in a work like this, which, by its fabulous and not seldom impious contents, carries the title of a lie on its forehead. If you did but compare the word of God more closely with itself, and the Talmud with itself, you would undoubtedly find that, as

the former confirms and explains itself, so the latter is its own embarrassment, and its own confutation. O spurn these troubled waters, and resort to that living fountain of the word of God, which, too long alas! has sprung unused in the midst of you.

That a Messiah is promised in the Old Testament none of you denies;\* on the contrary, the expectation of him, which burns as a faint but live coal in the heart of every Israelite, indicates that the Old Testament is profuse with such promises. You have been familiar with the fond hope of Messiah from your earliest childhood; but this very familiarity (which, to use a common proverb, breeds contempt) was the means of turning away your attention from the subject, and thus, together with other reasons co-operating, prevented your becoming more intimately acquainted with the scriptural character of Messiah. A sort of vague ignorant notion about a Messiah to come was hitherto

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\* It is however surprising that a man who was so thoroughly acquainted with the Old Testament, as Rabbi Abraham Bardashi, sometimes called Rabbi Jedaia, should omit his belief on a Messiah in his creed drawn up at the end of his well-known piece *Bechinath Olam*. He says indeed, "The government shall return," (i. e. to Israel,) and "wisdom shall blossom again," but not a single word is mentioned about "the rod to come forth out of the stem of Jesse." But we may conclude from the nugatory stuff about the influence of the stars, with which the work of this elegant Hebrew writer abounds, that his views of the promised Messiah did not come much nearer the truth than the popular notions.

sufficient to satisfy most of you. The most prominent feature of Messiah's character, according to this notion, is that of a mighty prince, outstripping the wealthiest and most potent monarchs of the earth, as well as that of a great warrior, superior to all the heroes that ever lived upon the earth, fighting down every opposition before him; and though the scriptural name *Goel* (Redeemer) is still attributed by you to Messiah, this is not so much in reference to the redemption which he was to effect *by his own atoning sacrifice from the captivity of sin and Satan*, as in reference to a deliverance from the temporal state of depression under which you now labour as a nation. Messiah, according to your ideas of him, is to reinstate you in that temporal superiority over all other nations, which our forefathers once enjoyed in the happy reign of Solomon; and the rebuilding of a splendid and magnificent temple, as well as the re-establishment of sacrifices, you conceive to be a subsequent event to that of the advent of Messiah. With regard to the Gentiles, little good is to accrue to them by Messiah, nay, a certain writer is not ashamed to say in his confident and laconic manner, "No Messiah for the Gentiles," tho' indeed the Gentiles may very well remain without a Messiah, if it be such a one as you are expecting. But what, if all these conceptions are diametrically opposite to the declarations and prophecies of sacred

scripture, by which alone they should be formed, in which alone they should be founded?\*

## I.

The first promise or intimation of a Messiah was given immediately after the fall of Adam, Gen. iii. 15.

"And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel."

The occasion on which this promise was given, the solemnity with which it must have been pronounced, the great dignity of him that pronounced it, and the highly mystic metaphor in which it is couched, suffer us not for a moment to doubt that Messiah was here predicted to our first parents.

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\* I beg leave to insert here the statement of a great and pious man on this subject: "The Jews, (says he,) were accustomed to great and splendid miracles; and, hence, looking on those performed at the Red sea and in the land of Canaan as only an abridgment of the mighty things their Messiah was to effect, they expected from him actions still more illustrious, of which all that Moses had done was only a pattern. When they were now grown old in these carnal errors, Jesus Christ actually came at the time foretold, but not with that outward splendour they expected, and hence they did not believe it was he."

"After his death, St. Paul was sent to instruct men that all these things happened in figure; that the kingdom of God was not in the flesh but in the spirit; that the enemies of men were not the Babylonians, but their own passions; that God delighted not in a temple made with hands, but in a pure and humble mind; that bodily circumcision was unprofitable, and that of the heart indispensable, &c."

Paschal's Thoughts, Sect. x.

Had they stood in their first innocence, as there would have been nothing impaired in man, so no repairer, no restorer of mankind, would have become necessary. But now the case was otherwise, man stood not in his innocence; by his disobedience to the express command of God he became obnoxious to the divine justice, and in himself a guilty undone creature. In this terrible fall all his posterity were involved, as we see by practical proof, for we are all "shapen in iniquity," as the Psalmist expresses it. (Ps. li. 5.) which undoubtedly is the consequence of Adam's fall. The case of fallen man then must have been remediless, unless God himself graciously interpose, and point out some way in which his offended justice can be satisfied, at the same time that man is pardoned by his mercy. Now this God actually does in this his gracious promise. Every one sees that the words, though addressed to the serpent, are spoken mystically to Satan, who deceived our parents in the guise of that animal. God tells him, that though he had been suffered to triumph over man, yet "the seed of the woman" should in due time triumph over him "in bruising his head," i. e. in destroying all the dreadful effects of the fall; and that though he should "bruise" Messiah's "heel," i. e. should effect his death by the instrumentality of wicked men, yet Messiah's death should be the very means of his tri-

umph over Satan.—From this promise we learn also, that as Messiah was to be the "seed of the woman," that is, partaker of the human nature, so he was to be *more* than that; for man, as such, was absolutely rendered incapable by the fall of restoring himself. (see Ps. xxii. 29; xlix. 7—9.) Sin in itself is an infinite evil, because it offends an infinitely holy God; the justice of God can therefore not be satisfied but by a *sacrifice of infinite value*, which at once excludes all created beings, which are *finite* from their nature. Here then we see the indispensable necessity there was for a union of the divine nature with the human, to effect the redemption of man. God, in his eternal wisdom and love, had determined to save fallen man this way; and here he begins to disclose part of this his eternal counsel, and he gave gradually clearer and clearer discoveries of it, in his successive manifestations to the patriarchs, to Moses, and the prophets. In this first promise then we are instructed about these things concerning Messiah:

1. That Messiah was to come on account of the sin of man, for it was *after* the fall that this promise was made.

2. That he was to be man, "the seed of the woman." Man had sinned, therefore Messiah, who was to be the great surety of man, must partake of the same nature.

3. That he was to be God likewise; for only he who is infinite



can satisfy the infinite justice of God, by offering himself, through union with the human nature, as an infinite expiatory sacrifice to it.

4. Messiah was to suffer death, in order to procure life eternal for guilty men. While he was "bruising" the devil's "head," that is, destroying his kingdom, he, serpent-like, would collect all his dying strength and "bruise" Messiah's "heel." Thus Messiah, like Sampson, who was a type of him, was to vanquish his enemy by his own death, and thus that glorious scripture was to be fulfilled (Hosea xiii. 14.) "I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues, O grave, I will be thy destruction."

[To be continued.]

#### RUSSIAN STATE PAPERS.

We are happy to be able to submit to our readers an entire copy of the late Ukase of the Emperor of Russia in behalf of converted Jews, literally translated from the German.

#### No. I.

##### UKASE TO THE EXECUTIVE SENATE.

FROM the moment, when through the Most High Providence, the numerous nations and tribes which inhabit the empire of Russia, were entrusted to our sceptre, it was the firm resolution of our heart, continually to care that every

nation and every rank may be able to live a happy life in uninterrupted peace and in the undisturbed enjoyment of their rights. To conduct to such a most desirable end every part of this great family, affords to our heart the most pleasing of all occupations, while at the same time we consider it as the most sacred of all our duties.

Now it is by means of numerous examples that have come to our knowledge, that we have become acquainted with the difficult situation of such Hebrews, as, from a conviction, effected by the grace of God, of the truths of Christianity, have either already embraced the Christian faith, or intend thereafter to join themselves to the flock of the good shepherd and Redeemer of our souls. These Hebrews, separated by the Christian faith from their brethren after the flesh, must undergo thereby the loss of every kind of communion with them, part with all their former connections, and not only forego all claims on the support of these their former brethren in the faith, but also expose themselves to every kind of oppression and persecution from them. On the other hand, among the Christians, their new brethren in the faith, to whom they are as yet entirely strangers, they do not always find immediately a refuge open for their reception, or such a well-founded institution as may secure to every individual among them, in case of necessity, a quiet abode, and the means of honestly

earning his bread by his own labour. Hence many of the converted Hebrews have to struggle with the most serious difficulties, before they can fix upon, and engage in a lawful occupation of life.

Such observations have directed our attention to this particular class of our subjects, who, through the sudden change of their religion, are entirely alienated from the communion to which they formerly belonged, without at the same time possessing sufficient means to join themselves to the new one into which they are entering. But if every denomination, every rank and every class of men, in our beloved country, are in perfect safety in every station of life, by certain rights and regulations, under the protection of the laws, then the condition of those Hebrews in our dominions who embrace the Christian faith, ought likewise to be established upon a firm and settled foundation. Accordingly entertaining a just feeling of participation in the fate of those Hebrews who are converted to Christianity, and impelled by the reverence due to the voice of eternal mercy, which calls these children of Israel out of their dispersion into the communion of the Christian faith, we have thought it proper to take the following measures, for the purpose of affording protection to those Hebrews, who are become believers in Christ, in their new condition:—

1. All Hebrews, embracing Christianity, whatever mode of

Christian worship they may adopt, are assured hereby, that in their new course of life they are at full liberty to choose that particular business and kind of employment which best suits with their capacity and inclination. The magistrates of the respective places, ecclesiastical as well as civil, are required to afford the Hebrews necessary protection and assistance on their conversion to Christianity, and in case they should take refuge with them.

2. Advantageous and convenient places for settlements, with sufficient lands, are assigned to the Hebrews in the southern and northern governments of the empire. Here those among them who desire may, at their own expence, settle, under the denomination of the "*Society of Christian Jews*." These assigned parts will serve them as sure and safe places of refuge, where, in conjunction with those of their brethren who also profess Christianity, they will form a Society, each family of which will be able, according to its means and abilities, to maintain itself by its own labour and exertion.

3. For the *Society of Christian Jews* we have passed particular rules, which, ratified by the subscription of our own name, we do now publish, in order that they may be brought into general notice, and be duly put into execution.

4. In St. Petersburg will be formed a board for the chief management of the affairs of these settlements, under the

title of "*Tutelar Committee of the Christian Israelites.*" This Committee will consist of one president, several members, denominated directors, and some secretaries. To these all Hebrews, in our dominions, who either have already embraced the Christian faith, or are intending to do so, may apply personally or by memorial. The local magistrates also, both ecclesiastical and civil, are to refer to this Committee, in all matters respecting the Christian Israelites, excepting however, of course, all individual criminal cases and processes, which belong to the respective established courts of justice.

5. The Committee that is to be formed for the management of all the affairs of the Society of Christian Israelites are ordered, to report to us from time to time concerning the progress of these settlements, and concerning every thing that regards the Christian Israelites, through our Privy-counsellor, Prince Galitzin, to whom we have entrusted all the affairs of the Hebrew community, with the exception, however, of individual criminal cases, and all processes respecting property.

Having thus laid a firm foundation for the protection of those Hebrews that embrace Christianity, and for the rendering their condition secure, we do command that every thing be punctually put into execution; whatsoever has been detailed here and in the following rules; which the executive senate is ordered to pub-

lish in the Russian, German and Polish languages, in order that it may come under universal notice, and receive an exact accomplishment from all the authorities and persons concerned.

We are persuaded, that by this arrangement, the condition of those Hebrews which embrace the Christian religion is sufficiently secured; that, in their new situation, they have thus all means offered them to shelter themselves from the persecutions of their brethren, if this should take place any where; and that they may, with their own labour, gain their subsistence, without being burdensome to government or to any other person. In this situation, provided they follow in all things the precepts of that evangelical doctrine which they have received, they will grow in all good works, to their own and the common good; and to the praise and honour of that most holy name, after which they are called.

The original is signed with his imperial majesty's own hand writing, thus:

ALEXANDER.

*St. Petersburg,  
On the first day of Easter,  
March 25, 1817.*

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## No. II.

### RULES

RESPECTING THE SOCIETY OF CHRISTIAN  
ISRAELITES.

WITH a view to procure a quiet and a safe abode in the bosom of the Russian empire to those Hebrews who embrace



the Christian faith, of whatsoever communion it may be, we have given them permission, to form themselves into a particular Society, under the denomination of the "*Society of Christian Israelites*." Now in order to encourage among the members of this Society industry, business, and every kind of employment useful to the community, we lay down the following rules:—

## I.

Lands for settlements and domestic economy will be assigned by the crown to the Society of Christian Israelites, without payment, and for a perpetual possession to them and their posterity. These lands will not be assigned to every individual in particular, but to the whole of the Society in common; and for this cause they may not be sold, nor mortgaged, nor in any wise be alienated, but they are for ever to remain an unalienable property to the whole Society.

## II.

Upon these lands assigned to them, they are allowed, if they like, to found, at their own expence, and according to their own circumstances and means, all kinds of settlements, villages, and towns. But it is left to their own choice whether they will form those settlements contiguous or otherwise, provided they do not disunite themselves from the Society, to which all of them, without exception, are to belong.

## III.

Full and perfect liberty of

Christian confession of faith is granted equally to all the Christian Israelites entering the Society, and to their posterity, without regard to what denomination of the Christian church they may belong; and all are allowed to hold divine service agreeably to the precepts and usages of the church of which they are members. In conformity with this, the communities of every Christian communion comprehended in the union of this Society, are allowed to found and institute churches, schools, institutions for educating youth, and for other godly purposes, according to the principles of their own church.

## IV.

The Society of Christian Israelites we shall take under our own protection, and they are alone to depend on the Committee erected in St. Petersburg for the particular purpose of managing their concerns, whose bounden duty it is to watch over their welfare, and to whom alone they are to report concerning their affairs. For this cause magistrates, in all places where this Society shall found a settlement, are to exercise no kind of authority over them, and to meddle with none of their concerns. The pastors of each settlement are, in all necessary cases, to apply to the said Committee, according to the fundamental statutes, which are in force for all other colonists in Russia.

## V.

For their internal adminis-

tration the Society are to elect a proper board, consisting of several members chosen among themselves, viz. two deputies confirmed by the aforesaid Committee and four assessors, under the appellation of "*The Board of Administration for the Society of Christian Israelites.*" This board, which is permitted to have its own seal, is to take every possible care, for the good order of the Society, to compose all misunderstandings, differences and debates among the members; but as concerning suits about property, inheritances, and similar cases of civil law, as also all criminal cases of individuals, they must be examined and decided, according to the general constitutions of the empire, by courts of judicature erected for that end. This board of administration is to constitute, in the places of their settlements, a proper police for the preservation of the quiet, peace and good order of the inhabitants, and is likewise bound to have a vigilant eye over the behaviour and moral conduct of every member of the Society. But rebellious, disobedient and vicious members, which are only a stumbling-block to others, the said board is to expel from their Society, after having first reported concerning it to the Tutelar Committee of Christian Israelites, which they are also bound to do, whenever a new member is to be received into the Society. But every one who is expelled from the Society, undergoes hereby the

loss of all the rights and advantages granted to it.

## VI.

All the members of the Society of Christian Israelites have hereby granted unto them all civil rights, and that not in their colonies only, but every where throughout the whole empire. In consequence of this they may, upon payment of the duties fixed according to the tariff, exercise interior or exterior traffic, professions, arts and trades, may possess houses, keep shops, establish and possess foundries and manufacturies of all sorts, without being obliged, however, to be entered of any corporation or guild; and they are free for ever from all kinds of service, as is more minutely stated below.

## VII.

Upon the lands assigned to the Society of Christian Israelites, the members thereof are permitted to brew beer, to distil brandy made of corn, to prepare spirituous and other kinds of liquor, both for their own use, and also for sale to the travellers that pass through their settlements. But they are not allowed to export or sell such liquors out of their colonies.

## VIII.

Upon the lands of the Society of Christian Israelites, neither the government, nor private persons not belonging to the Society, are allowed to erect public houses, inns, or any other buildings for similar purposes. Neither are strangers, not belonging to the So-

ciety, allowed to settle there, without especial permission. But in case the Society should desire to receive among them a person for a certain period, they are at liberty to do it, with this condition however, that the received persons have legitimate passports, and the board of administration be responsible for them.

## IX.

The board of administration are hereby empowered to give the necessary passports unto the members of the Society, which must be signed with the names of the deputies, and be impressed with the official seal of the said board. These passports, however, will be valid only in journeys in the interior of the empire; but for travels beyond the boundaries, or from foreign parts into the empire, the members of this Society must be provided also with passports from the general authorities officially appointed for that purpose.

## X.

All persons, incorporating themselves with the Society of Christian Israelites, receive hereby a dispensation from all kind of civil and military service, both for themselves and their posterity; but if any one among them should of himself desire to engage in any such service, he is admissible. Moreover, all the settlements and habitations of the Christian Israelites belonging to this Society are exempt from all kinds of billeting troops, from guarding of posts, from

contributions to relays, and from other similar duties of the country. But if the Committee appointed to preside over this Society should, in any affair or examination, delegate any one to visit their settlements, he is to be duly received.

## XI.

Every colony of the Society of Christian Israelites is permitted to employ statedly one of their members at St. Petersburg, as delegate or agent, whose business it shall be to execute their orders, and to conduct all their concerns with the Committee instituted for the chief management of their affairs.

## XII.

All, who become members of the Society of Christian Israelites, are exempt from all kinds of duties and taxes for the space of twenty years. But after the expiration of this period, every one of them is to discharge the duties and taxes which other native Russian subjects are bound to pay, according to their different professions, namely: merchants, the appointed per centage on their declared capital; craftsmen, and in general all who carry on trades, the civil duties.

## XIII.

Foreign Hebrews, who after embracing the Christian religion, desire to become members of this Society, to settle upon the lands assigned to it, and to participate in the rights and privileges granted to it, are at full liberty to do so. The same may also again leave Russia,



at their pleasure, as may all other members of this Society, on condition that every one discharge first his debts, and pay to the crown three years' accustomed duties on the capital he has acquired in Russia, the valuation of which is to be conscientiously made by the deputies of the Society.

## XIV.

It is entrusted to the Tutelar Committee of the Christian Israelites, to form the details of the constitution of this Society, upon the foundation of the regulations here given, especially with respect to their local administration, public institutions, and every thing that may conduce to their good, order and welfare; but more especially to erect institutions for the moral improvement and education of youth, after the genuine principles of Christianity.

The original is signed with his Imperial Majesty's own hand writing, thus:

ALEXANDER.

*St. Petersburg,  
On the first day of Easter,  
March 25, 1817.*

## No. III.

UKASE

TO THE EXECUTIVE SENATE.

AFTER having instituted a Tutelar Committee of the Christian Israelites, for a purpose, explained in our Ukase delivered under the date of this day, we have now proceeded to the formation of it by choosing the following members:

## PRESIDENT.

POPOV, acting counsellor of state in office, and director of the department of ministry for the spiritual improvement of the people.

## DIRECTORS.

SHULKOWSKJI, counsellor of state in office, director of the post-department.

PRINCE MESCHTSCHERSKJI, acting counsellor of state, chief procurator of the executive senate.

LENIWZEW, counsellor not in office.

ADERKAS, counsellor, and general consul in Lubeck.

PINKERTON, member of the Russian Bible Society.

HABLITZ, counsellor, not in office.

PILEZKJI, assessor, and secretary of the council of the Imperial Philanthropic Society.

This Committee will not fail, according to their judgment, to select and employ secretaries and a sufficient number of clerks. But in future, in case members should be wanted, the present Committee is empowered to choose able fellow-labourers, devoted to the cause, and to present the same to us for confirmation in their office.

The members of this Committee dedicate themselves to this work solely out of zeal for the cause, and they are to receive no particular salary for this function; but the secretaries and clerks are to receive from the Committee a stipend proportionate to their labours and necessities.

Now for these stipends, as well as for the defraying the necessary expences for writing-materials, for the travels of those persons sent upon the affairs of the Committee, and for other charges, we order for the present the sum of ten

thousand Rubles, out of the treasury of the empire, to be placed at the disposal of the said Committee. The Committee are to give an account to our privy counsellor, Prince Galitzin, concerning the application of this sum, in order that he may report unto us concerning the same.

The original is signed with his Imperial Majesty's own hand writing, thus:

ALEXANDER.

*St. Petersburg,  
On the first day of Easter,  
March 25, 1817.*

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EXTRACTS FROM

RILEY'S TRAVELS TO THE CITIES OF WASSANAH AND TOMBUCTOO.

*To the Editors of the Jewish Expositor.*

Gentlemen,

IF the following extracts from the Travels of Mr. Riley to the cities of Tombuctoo and Wassanah, just published, are of sufficient interest to find a place in your valuable publication, they are much at your service. The part extracted was written at Mogadore, a seaport in the empire of Morocco.

I am, &c.

L. W.

"ON my way home, I learnt from Ben Nahory, Mr. Willshire's interpreter, that a priest had arrived from Jerusalem, to gather the tribute paid yearly by all the Jews in Barbary towards the support of the few Jewish priests who are permitted to reside in Jerusalem by paying a tribute to the

Grand Seigneur, and for purposes of traffic. This is called a voluntary contribution for the support of Jerusalem. All the Jews in these countries believe that their nation is one day to sway the sceptre of universal dominion, and that Jerusalem must be kept as a kind of possession until the time arrives predicted by their prophets, when the little stone is to be cut out without hands from the mountain of Jerusalem, and is to fill the whole earth. This and other predictions, constantly and adroitly handled by the crafty priests, together with the miseries inflicted on the Jews in Barbary by the merciless Moors, tend to nurse their natural superstitions, and render them completely subservient to the will of those who are considered their spiritual guides, and who rob them without mercy, under the pretext of applying the money to good purposes."

"I was presented to the priest, and accosted him in Spanish, which he spoke very fluently, and made inquiries of him respecting the present city of Jerusalem and its inhabitants. From his answers (as he was very intelligent) I learned, that Jerusalem now contains 30,000 Turks, and 20,000 Jews, Armenians, and Greeks; that a very brisk trade is carried on there, principally by Jews, between it, Persia, Constantinople, and Jaffa, which Jews are permitted to reside there and trade, on paying a tribute to the Grand Seigneur; that the

language mostly spoken by the Jews at Jerusalem is the Spanish: and that there is a convent of Christian monks near it, containing a number of St. Francisco's order. The walls of Jerusalem are strong and well built; all religious denominations are there tolerated, on paying a tribute to the Grand Signor, provided they pay the soldiers well for their trouble.

"The name of this priest was Abraham Ben Nassar. He said he should get about 20,000 dollars from the Jews in the Moorish dominions, and carry the amount of contributions in gold, embarking again at Tangier for Gibraltar, where he should deposit the money, while he went to England, France, Holland, and Germany, for the same purpose; that there were six more associated with him on the collecting expeditions: one of them had gone to Alexandria, and other parts of Egypt, to collect from the Jews there, from whence he would return by way of the different Islands in the Archipelago; one had sailed from Tripoli, who would take money from the Jews there, and at Malta; thence to Italy and back: one had gone to Tunis, and its various towns, and would go from thence to Sicily and Sardinia and back: one had gone to Algiers, and the towns in that regency, and would go from thence to ancient Greece, including Venice, and that part of Germany bordering on the Venetian gulf: one had

gone over land to Russia, and would meet him in Germany, after passing through Poland, Sweden, Denmark, Prussia, &c. I wished to have an estimate of the sums likely to be collected in those places, and then he began to be a little reserved. However after considerable conversation and solicitation, he one day gave me what he stated to be the amount of the collections, as per the last returns of 1813, which he had with him in Hebrew, and I set it down as he interpreted, after he had first brought the several sums into Spanish dollars: it made up in the countries already mentioned 580,000 dollars. This was inclusive of the expense of collecting and travelling out, and returning again to Jerusalem. Out of this fund, a yearly tribute is paid to the Grand Signor, besides impositions in the form of presents to the Turkish officers, and the remainder tends to support the priests, who are very numerous in Jerusalem, and for commercial purposes.

The city of Jerusalem lies forty miles east from Jaffy, a small port in the Mediterranean sea: from thence to Jerusalem, the road is good, and the priest told me he had walked the distance in two days. Jaffy is the port anciently called Joppa; it has a small town and fortress, and considerable trade with Jerusalem, the Islands in the Archipelago, and with Egypt, and some with Malta and Italy: here the Jewish priests who are sent out on begging expeditions



embark, and return by way of the same place, generally in Greek vessels of small burden, but very well built and manned.

The priest asked me many questions respecting America, of which he knew very little, and thought it was a wilderness or a desert. After I had put him right, with regard to these points, and informed him we had many Jews in America, where they enjoyed every kind of privilege, in common with people of other religions; that they could hold landed estates, &c. and that many of them were very rich, he declared that as soon as he should have finished his present tour, which would still detain him more than a year, he would try to obtain leave to visit America and collect the dues there. I informed him that our Jews were not so superstitious, nor in such bad repute as those in Africa and Europe. "That may be," said he, "but if they are Jews, they must conform to the law of Moses, and must contribute towards the support of those of their nation who reside in the Holy Land, in order to be ready for the future conquest of Jerusalem, which would be the fulfilment of God's promise to his people." I asked him in what manner they collected this contribution? and he told me that having letters from the chief priests and elders at Jerusalem, the collectors, (who were always priests) were kindly re-

ceived and well treated by the Jews wherever they came; that soon after their arrival in any place where synagogues are established, they convene all the Jews together, and having laid before them the authority by which they make the demand, they then proceed with the assistance of the priests and chief Jews of the place, to class them, and apportion the sum to be raised amongst them according to their ability, when that is done the tax must be paid without delay. It takes up six or eight months time, to make up the sums and finish the collections in the empire of Morocco.

The Jews in west Barbary, are as completely under the control of the Moors, as if they were slaves, though they fancy themselves in some measure free; even their dress is regulated by a Moorish law. They all go bare legged, and wear black slippers on their feet, as the luxury of coloured slippers is forbidden them. In riding they were formerly restricted to the ass alone, but now they use mules, which they are not however allowed to mount, or ride within the gates of the city. When Jews and Jewesses are about to pass a mosque or place of worship, they must take off their slippers, and carry them in their hands, going barefoot past it, and that too until they enter another street.

The greater part of the Jews in west Barbary are poor, miserable, and covered with rags.

They are forced to live in a town by themselves, called *El Millah*, but the Moors enter it whenever they choose, without the smallest restraint, and go into their houses without any ceremony, where they take whatever liberties they please with their wives and daughters. Should a Jew attempt to resist a Moor on any occasion, he is sure of getting a sound drubbing, and as his testimony cannot be taken against a Moor, any more than that of a negro slave in the West Indies and the southern states of America can be given against a white man, he is forced to pocket every affront, and content himself with getting all the money he can from the intruder. They make no scruple of offering for money their wives and daughters, who are voluptuous in the extreme.

The men and boys attend their synagogues, (on their sabbaths,) of which there are twelve in Mogadore, but these are no more than small rooms, where all join in jabbering over prayers in Hebrew, as fast as they can speak, every one in his own natural tone of voice, making altogether a most barbarous kind of jargon.

The Jewish women are considered by the men as having no souls, nor are they allowed to enter the synagogues but once a year, nor do the women partake of their sacraments. Their sacraments consist of bread and wine, and of circumcision.

## AMERICAN INDIANS.

*To the Editors of the Jewish Expositor.*

Gentlemen,

IN the last number of your valuable publication, I observed a very curious statement of coincidence between the tribes of Israel and those of North America. The work there referred to, which has lately been published in that country, will add much to the interest already excited in favour of the aborigines of that part of the new world. According to a recent computation, the Indian population under the dominion of the United States amounts to 70,000, besides the tribes scattered in the two Canadas as far as the north pole, and the other British American provinces.

One remarkable feature, which seems peculiar to that people is, that they are generally *without idols*, which other Heathens are not. I will not hazard a conjecture, whether the natives of North and South America spring from the same stock, but they are much alike in person, have long hair, and likewise resemble the aborigines of the Caribbee Isles.

I subjoin an extract corroborative of Mr. Adair's conjecture from "Penn's Letter to the Free Society of Traders in Pennsylvania." Speaking of the native inhabitants of that state, he says, "I am ready to believe them of the Jewish race, I mean of the stock of the ten tribes, and that for the following reasons: first, they

were to go to a land "not planted nor sown," which, to be sure, Asia and Africa were, if not Europe, and he who intended that extraordinary judgment upon them might make the passage not uneasy to them, as it is *not impossible in itself from the easternmost parts of Asia to the westernmost of America*. In the next place, I find them of the like countenance, and their children of so lively resemblance, that a man may think himself in Duke's Place, or Bury Street, in London, when he seeth them. But this is not all; they agree in *rites*; they reckon by *moons*; they offer their *first-fruits*; they have a kind of *feast of tabernacles*; they are said to lay their altar upon *twelve stones*; their *mourning a year*; *customs of women*; with many other things that do not now occur."

It is remarkable, that this conjecture, though thought ridiculous at the time, has since been verified by the discoveries of Captain Cook, and later navigators; and the circumstance of part of the ten tribes being found in America, has been countenanced by President Edwards, and others, who had the best opportunities to judge; and by no means contradicts the assertion of Dr. Buchanan, "that the greatest part of the ten tribes, which now exist, are to be found in the countries of their first captivity." (*Christian Researches*, p. 244.)

AN OBSERVER.

# EXTRACTS FROM THE ORIENTAL GEOGRAPHY OF EBN HAUKAL.

To the Editors of the Jewish Expositor.

Gentlemen,

WHATEVER relates to the history of the Jews, in their former circumstances, or present situation, must be interesting to the readers of your valuable publication. We have been in the habit in general of considering this remarkable people, not only as scattered and dispersed over the face of the earth, but as living in circumstances of degradation wherever they are found,—not only "without a sacrifice," but also "without a king, and without a prince," as the prophet Hosea predicted concerning them.

In the Oriental Geography of Ebn Haukal, an Arabian traveller of the tenth century, translated from the Persian by Sir William Ousely, we find some remarkable notices of *Jewish kings*, exercising the sovereign authority in countries situated near the Caspian Sea. I present your readers with the following extracts from the work.

"After one passes *Moukan* to *Derbend*, for two days' journey the country is *Shirwan*; from that to *Semender*, fourteen days' journey; and from *Semender* to *Atel*. This *Atel* is a certain river which comes from *Rous* and *Bulgar*. One half of this river belongs to the western side, the other to the eastern. The sovereign of *Atel* resides on the western side: he



is styled king, and surnamed *Baul*. Here are many tents; in this country there are but few edifices of clay, such as bazaars, (market places) and bathing houses. In these territories are about ten thousand Mussulmans. The king's habitation is at a distance from the shore; it is constructed of burnt bricks; and this is the only building of such materials in all the country; they will not allow any body but the king to erect such a dwelling.

"The city of *Atel* has four gates. One of those gates faces the river, another looks towards Iran, in the direction of the desert. The king of this country is a Jew; he has in his train, four thousand Mussulmans, and Christians, and Idolaters; but his principal people are Jews: and this king has twelve thousand soldiers in his service, of whom when one dies, another person is immediately chosen into his place; and they have no other commander but him. And this king has under him nine magistrates or judges; these are Mussulmans, Jews, Christians and Idolaters. The smallest in number of the inhabitants of this country are the Jews; the greatest in number are the Mussulmans and Christians: but the king and his chief officers are Jews. There are magistrates of each religion; and when they sit in the tribunal of justice, they are obliged to report to the king all that passes, and to bring back his answer and opinion, and put his sentence into

execution. . . . . The principal persons of *Atel* are Mussulmans and merchants; their language is like that of the Turks (or Tartars,) and is not understood by any other nation."

"In *Khozr*, there is a certain city called *Asmed*, in which are many Mussulmans, who have mosques; and their houses are built of wood. The king is a Jew, in friendship with the Pashah of *Khozr*, and on good terms with the Pashah of *Serer*. . . . The inhabitants of *Serer* are Christians." *Ebn Haukal, Orient. Geog.* p. 185—187."

The learned translator, Sir William Ouseley, considers the work, from which the above extracts are taken, as possessing intrinsic merit and authenticity, and as the most important of all compositions on the subject of Oriental Geography. We may therefore depend on the accuracy of information communicated by a traveller, who actually visited the countries described in his work.

If the present communication should be considered as likely to interest your readers, by giving it a place in the Jewish Expositor, you will oblige yours, &c. J. J.

Basingstoke, Sept. 10, 1816.

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HISTORY OF THE CONVERSION  
OF THREE JEWISH CHILDREN,  
WHICH TOOK PLACE AT BERLIN,  
A.D. 1716.

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TRANSLATED FROM THE GERMAN.

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IN the year 1716, there lived among the Jews at Berlin a

family consisting of father, mother, and three daughters, of which the eldest was twelve years old, the second ten, and the youngest eight. These three children having often had intercourse with the children of their Christian neighbour, heard from them concerning our Saviour and his religion. The Christian children would often tell them, how the Son of God himself was a little child, and received the name *Jesus* when he was circumcised, how he was brought up by his reputed father Joseph, till in his thirtieth year he began openly to teach men the way of salvation, and to work many miracles. They would then speak to them about the meekness, compassion, and love of Jesus, that he died on the cross a shameful and painful death, in order that poor sinners might not die for ever in hell; "Jesus is ready," they would say, "to save you also."

These things, related by the Christian children in simplicity, made a lasting impression upon the minds of these young Israelites: they had learned to repeat by heart the Lord's prayer, and many texts of scripture, by frequently hearing the Christian children repeat them: at length all three resolved to embrace the religion of that Jesus of whom they had heard so much, and whom they had learned to love. They went, therefore, to the Rev. Mr. Kahmann, M. A. Pastor at St. Mary's. To him they addressed themselves with a childlike

confidence; and declared their resolution to become open disciples of Jesus of Nazareth, whom they loved, and of whose salvation they wished to be partakers. The clergyman supposed the children had been guilty of some fault in their parents' house, and from fear of punishment had taken refuge with him; he therefore kindly but earnestly exhorted them to return home, and to be henceforth obedient to their parents according to the fifth commandment. But instead of returning the children embraced his knees, and entreated him not to thrust them away from Jesus of Nazareth, as it was him alone they did seek, and as nothing but the desire of belonging to Jesus' flock had induced them to leave their father and mother. The clergyman was deeply affected to see these dear children thus entreating with tears admission to Jesus; he then assured them that he would take them under his protection, which he did after he had obtained permission of the magistrate. But as the parents soon came to reclaim their children, the matter was referred to the king. His majesty ordered a council of four ecclesiastics, (two reformed, viz. the Rev. — Jablonsky and the Rev. — Achenbach, and two Lutherans, viz. the Rev. — Posard, and the Rev. — Thering) who should examine *whether the children upon their own desire might be instructed in Christianity without violating paternal authority.*

Instead of considering the question *theoretically*, the council resolved to decide it, by putting the sincerity of the children to the most trying tests, and by giving the parents opportunity to witness the whole of the proceedings. On the day of examination, the parents being in an adjoining apartment, the children were separately examined concerning the reasons of their deserting their parents; they were told, that nothing should hinder them from returning back to them; they were urged to do so; fine clothes and other things were promised them upon their return to their parents; the

hardships they would be likely to undergo, after being baptized, were described to them in the strongest and most affecting terms. But they were neither tempted by promises nor frightened by threatenings; and though their filial affection was greatly moved, yet each of the children preferred Jesus of Nazareth to every thing here below; "Gladly," said they, "will we forego the love of men, for Jesus loveth us; we fear no hardships, if we may but be the disciples of Jesus, who will bring us soon to heaven, where hardships will be no more."

[*To be concluded in our next.*]

## PROCEEDINGS OF THE LONDON SOCIETY.

### LETTER FROM REV. R. COX.

The Rev. Robert Cox having returned to England for a few days upon business, has favoured us, in the following letter to one of the Secretaries, with a few particulars of what had occurred after the arrival of our friends-on the Dutch coast.

My dear Sir,

A MUTUAL friend has suggested, that before I rejoin our brethren at Amsterdam, it might be desirable that I should send you a short account of some of the circumstances connected with our late journey. I therefore sit down with pleasure to make such extracts from my private journal, as may throw some light upon the state of the Jews in the Netherlands,

though from motives of delicacy I shall refrain from mentioning the names of the persons referred to. I have merely to add, that if you think the account is sufficiently interesting for publication, you are at perfect liberty to insert the whole, or any part of it, in the Jewish Expositor.

Almost the first information we received, on our arrival at Rotterdam was, that a young Jew, with whom Mr. Way had previously been acquainted, was upon the point of being admitted into the Christian church by the sacred ordinance of baptism. The ceremony was accordingly performed by the English episcopal minister of the place, in the presence of a large congregation. Mr.



Solomon preached a preparatory sermon in the morning, and Mr. Way preached in the evening to a large and attentive congregation, amongst whom were four or five Jews.

During our residence at Rotterdam, we were introduced to a respectable Jewish physician, who received us very politely, and shewed during the whole of our conversation with him, that he was possessed of good sense, information, and candour. He spoke English fluently, appeared pleased with a Hebrew Testament being presented to him, and after regretting the prejudices which the Christians entertained against the Jews, he added, that the only way to proselyte them to Christianity, was to treat them with kindness. On Mr. Way's stating, that he understood the Jews in the Crimea were anxious to receive the Scriptures, and that he intended to distribute them amongst them, the doctor looking through his spectacles with a peculiar expression, instantly exclaimed, "If you *act* according to the contents of that book, you will succeed." On another occasion he affirmed, that ninety-nine Jews out of a hundred venerated the *moral* character of Christ more than Christians do, and more cordially esteemed him. This statement of his is certainly inaccurate, though as proceeding from the mouth of a Jew, it appeared to me worthy of notice. He afterwards observed, that the differences amongst Christians appeared to argue

against the truth of their religion. To which Mr. Way properly replied, that the same observation might be made with respect to the Jewish religion, as the Jews at the time of our Lord were divided into Essenes, Pharisees, Sadducees, &c. The doctor seemed satisfied with this observation.

A respectable clergyman in Rotterdam, told us as an indubitable fact, that the predecessor of the present chief rabbi of that city read daily a chapter in the Greek Testament, and occasionally remarked, that it was a source of great comfort to him to reflect, that he had never blasphemed the name of Christ. Surely such an one seemed to have been waiting for the consolation of Israel!

On our way to Amsterdam we passed through the Hague, and called on the chief rabbi. He received us very kindly, and through the medium of an English Jew, whom I had met a short time before in the synagogue, told us, that he believed in two Messiahs: one the son of Joseph, who will die in battle with Gog and Magog; and the other the son of David, who will prove a victorious prince. He said that Shiloh was the name of a city, and not of a man; but expressed himself pleased with Mr. Way's interpretation of those Scriptures which refer to the time of the restoration of the Jews; and acknowledged that the opinions of their talmudists on the subject must all have been er-

roneous, as the times they fixed upon were past. He said before we left him, "I pray that the time for the restoration of the Jews may happen sooner than is generally supposed, and that we may all meet together in Jerusalem." His interpreter afterwards added, "I hope that you will be amongst those whom God Almighty has chosen to help the children of Israel to return to their own land."

It gave me great pleasure to hear so benevolent a wish from a Jew, and one which is in such perfect unison with my own feelings, as well as those of the whole religious community in this country.

I am, My dear Sir,  
Yours very sincerely,

ROBERT COX.

Colchester, Sept. 8, 1817.

## POETRY.

THE JEWS.—From *Herbert's Poems*, printed 1678.

Poor nation, whose sweet sap and juice  
Our cions have purloin'd, & left you dry:  
Whose streams we got by the apostles'  
sluice,

And use in baptism, while ye pine and die:  
Who by not keeping once became a debtor  
And now by keeping lose the letter.

Oh! that my prayers; mine, alas! [sound  
Oh! that some angel might a trumpet  
At which the church falling upon her face  
Should cry so loud, until the trump were  
drown'd,

And by that cry of her dear Lord obtain  
That your sweet sap might come again.

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